

Salem Lemartine 9:30

4/7/68

*Processional Hymn *135*
*Call to Worship Pg. 157
*Confession of Sin
*Assurance of Pardon
*Scripture Matthew 21: 1-17
*Gloria Patri
*Apostles Creed
*Prayer
Anthem
Announcements
Offering, Response, Prayer
Hymn *136*
Sermon
Prayer & Lord's Prayer
*Hymn ~~132~~ *132*
*Benediction
*Threefold Amen
*Postlude

St. John's Emmenton 11:00 4/7/68

*Processional Hymn
*Call to Worship Pg. 156
*Confession of Sin
*Assurance of Pardon
*Responsive Reading Sel. 28 Pg. 579
*Hymn *136*
*Scripture Matthew 21: 1-17
*Gloria Patri
*Apostles Creed
*Prayer & Response
Anthem
Announcements
Offering & Prayer
*Hymn *138*
Sermon
Prayer & Lord's Prayer
*Hymn *36*
*Benediction
*Threefold Amen
*Postlude

Call to Worship: The voice of rejoicing and salvation
is in the tabernacle of the righteous. Blessed be
He that comes in the name of the Lord.

Call to Confession: We have not a high priest who is
unable to sympathize with ~~our~~ weaknesses, but one
who in every respect has been tempted as we are, yet
without sinning. Let us then with confidence draw
near to the throne of grace, that we may receive mercy
and find grace to help in time of need. Let us confess
together.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: God will supply ~~all our~~ every
need of ours according to His riches in Glory in
His Son Christ Jesus Our Lord, Amen.

MRS. ACHENBACH 14 403 POLYCLINIC MEM.

MRS. MURROW RELEASED 8 AT SISTER IN FLTB
ELIZABETH TOWN

JOYFUL, JOYFUL WE ADORE THEE,
GOD OF GLORY GOD OF LOVE.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 4, 1971

The Organ Prelude
*The Hymn of Praise 135
*The Call to Worship
*The Prayer of Confession (Unison)
Our Father, we come to you asking forgiveness
of our sins, and for our faulty following of
the Master, our slow faith in his power to save,
our timid, hesitant answers to his call for
service, our insensibility to the meaning of
his cross; for all that mars our discipleship
and makes it difficult for others to believe
in him; forgive us, O Lord, and give us grace
to follow the Master more steadfastly. In
his name. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Matthew 21:1-17
*The Gloria Patri
Anthem (Trinity)
Pastoral Prayer
Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 133
The Sermon----Lenten Reflections
"Jesus as Messiah"
The Sermon Prayer
*The Hymn of Response 136
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

The celebration of the Lord's Supper will be
observed in both churches on Easter Sunday,
April 11th. At this time we will also receive
into membership anyone desiring to unite with
us in Christian fellowship. Please contact the
Pastor if you are interested or know of someone
who is.

CHRIST CHURCH ANNOUNCEMENTS

The monthly consistory meeting will be held
tomorrow evening at 8:00 P.M.

The total amount collected for the "One Great
Hour of Sharing" amounted to \$189.00. May
God bless each of you for your sense of
mission to those in need.

Win-A-Chum Class will meet at the home of
Cathy Gamber on the 16th of April at 7:30 P.M.

Good Friday will be observed at the Lutheran
Church from 12:00 to 3:00 P.M. The area
clergymen will officiate.

TRINITY CHURCH ANNOUNCEMENTS

Good Friday will be observed from 12:30 to
2:00 P.M. A panel presentation upon Christ's
last words will be the theme. This service
will be held in the Lutheran Church.

Palm Sunday

MATT

When we think of the story which we know as the Palm Sunday story there are some points in it which perhaps are not too well known to most people. The background of some of these events is rather interesting.

The first point concerns the reason for the large crowd which hailed Jesus riding the donkey. The reason was that it was the time of the feast of the Passover. The law was that every adult male Jew who lived within 20 miles of the city of Jerusalem must come to the Passover. But not only the Jews of Palestine came to the feast, but Jews from every corner of the known world converged on Jerusalem for this the greatest of the Jewish national festivals.

During the feast all Jews were supposed to stay in the boundaries of the city. But since this was impossible because of the huge throng of people many of them stayed in cities outside and bordering Jerusalem. One of these cities was Bethany, where Jesus sort of made His headquarters during the last week of His ^{LIFE}. All available space was taken in Jerusalem. The inns were crowded to overflowing, and even private homes had house guests or relatives staying in them. Even though some of these people were staying in outlying cities the feast itself had to be celebrated in Jerusalem.

One of the basic staples of the Passover feast was the passover lamb. It was actually from the lamb that the feast got its name. The last plague that God caused to come upon the Egyptians to compel them to let the Israelites go, was the visit of the angel of death. The angel of death was to walk through out the land of Egypt and kill the first born son in every house. As a means of identifying themselves the Israelites were to take a lamb and kill it and smear the blood of it on the door posts of their houses. When the angel of death saw the blood on the door post he would know it was the home of one of the Israelites and he would pass over it. On the Thursday of the week of the Passover feast the lamb had to be taken to the Temple and killed and its blood

blood, which was the life, had to be offered to God in sacrifice.

About thirty years after Jesus' death at the Passover a Roman Governor took a census of the lambs that were killed at the feast. The number killed was close to a quarter million. Now the regulation at the Passover was that there must be a party of a minimum of 10 people for each lamb killed. So if the figures from the census are accurate then there were approximately two and one half million people crowded into Jerusalem. Such was the crowd that Jesus encountered on His ride into Jerusalem on the donkey. Jesus could not have chosen a more opportune time to make His entrance. This was not just a sudden decision on His part either. Jesus must have made plans well in advance of this trip into Jerusalem. The very instructions to the disciples about bringing the donkey and ^{THE COLT} ~~the colt~~, point up the fact that the words, "The master needs them and will send them back directly," were more or less a password to someone.

MATTHEW QUOTES ZECARIAH 9:9. PARALLELISM IN HEBREW LITERATURE

There is some significance to the fact that Jesus rode a donkey.

In Eastern lands the donkey at times was a noble beast. Very often a king would ride a donkey and when he did it was a sign that he came in peace. The horse was a symbol of war and the donkey was a symbol of peace.

We may also come to the conclusion that Jesus knew full well that He was entering a hostile city. No matter how enthusiastic the crowds may be the authorities hated him and wanted to destroy Him. Most men would have stolen into town after dark or stayed on the back streets. But Jesus deliberately put Himself in the center of the stage. He practically defied the authorities to do something about it.

There are three definite things we can say about the entrance into Jerusalem by Jesus. The first is that it took much courage on His part to enter the city as He did. He could have hid or very quietly crept in. Instead He made a very dramatic entrance. The second is that His entrance was a claim by Jesus. The claim to being the Messiah. He came as a king, as God's anointed one. and the third is the fact that He appealed to people. People accepted Him and believed in Him. His appealing to people is only natural, since people are always

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drawn to someone who has the qualities of authority. and it was only natural for Him to be appealing because of the love He showed to people. Love draws people better than hatred. The old saying is that you can catch more flies with honey than you can with vinegar applies very well. People are drawn by love and are repelled by hatred.

Then the incident in the Temple is an interesting one. The Temple itself was a very small building and it contained the Holy Place and the Holy of Holies which only the High Priest might enter. But this Temple was surrounded by a vast area consisting of several courtyards. The first was the Court of the Gentiles. Anyone could enter this courtyard but it meant death for a Gentile to go beyond it. The next was the Court of the Women and any Israelite could enter it. Then there was the Court of the Israelites and it was in this court that the people assembled for the Temple services. This courtyard was entered by a huge gate made of Corinthian bronze. It was called Nicanor's gate and it required 20 men to open and shut it. And then there was the court of the Priests. Only the Priests could enter this court and it contained the altar for burnt offerings and the altar of incense. When we read of Jesus going into the Temple and throwing the money changers out, it really means that He went into the Court of the Gentiles.

Money changing was legal and so was the selling within the Temple as we shall see. Every Jew had to pay a Temple tax of one half shekel and this tax had to be paid near the time of the Passover. A month before booths were set up in all the towns and villages and the tax could be paid there. But after a certain date it could only be paid in the Temple. This tax had to be paid in certain currency. It could be paid in what was known as the shekel of the sanctuary, or it could be paid in Galilean half shekels, or it could be paid in Tyrian currency which was of very good quality. But it could not be paid in inferior coins or coins that were badly used. Therefore the money changers served a specific purpose and this was to exchange unsuitable currency for suitable money. These money changers charged a fee for this service which really wasn't

So bad except that the fee many times was too high. Particularly if they had to change a larger coin and it required giving the person change. Then the fee was very often doubled. Now all this money did not go directly into the money changers' pockets. Some of it went for free will offerings, some of it went for the repair of roads and some of it found its way into the Temple treasury.

The selling of doves was another worse abuse. Most visits to the Temple required a sacrifice. Doves were used for instance when a woman came to the Temple for purification after childbirth. Or when a leper came to have his cure certified. Animals could be bought outside of the Temple as well. But the rule was that the animal had to be without blemish. There were official inspectors of the animals and it was almost certain that animals purchased outside the Temple were rejected. But the price of doves or other animals outside the temple was much cheaper than those sold inside. So you see they had scalpers in those days too. Perhaps it should be pointed out that not all of the sellers did this. But for the most part this practice was abused. This is what Jesus was fighting. The abuse. Jesus' very act of throwing these people out was adding insult to injury. First He has the nerve to ride into Jerusalem like a king, and then He goes to the Temple and cleans house. This was adding defiance to defiance. It appears that He was not concerned for Himself or His safety. But if we look at the action of Jesus and try to think it through we can see why His anger was directed against these people. Here were people who wanted to worship God and they were being exploited by other people who were supposed to be a part of the house of God.

William Barclay who is well known as a Biblical scholar and interpreter of the Bible made the statement that one Easter he traveled to Jerusalem. There at the Church of the Holy Sepulchre he saw the stalls of the vendors selling sacred relics, painted beads, colored candles, bottles of water from the Jordan river, crucifixes and what not. And he wrote, "there these Christians babbled and swayed and bargained, a crowd of buyers and sellers in front of the Church sacred to the memory of Jesus." So you see the abuses and practices of

Jesus' time are still present today. We are no different than the people who lived then. We may wear different clothes, we may have more convenience and own more and have more money. But basically we are the same people as they. We can be as selfish as they were. We can exploit our brother the same way. And we can have our abuses in the Church and do it in the name of religion. Jesus Christ is still riding on in majesty. Each year we take the journey to Jerusalem and we try to visualize Him riding the lowly donkey and hear the shouts of Hosanna of the crowd. But then we can turn our backs and let Him walk the last mile up the slope of Golgotha alone. Jesus showed His love for mankind not only by His death, but by His very life. Each thing He did was done out of love for us. He defied the authorities by chasing those who exploited their fellowmen from the Temple. He tried to rid the Church of evil. We should be trying to make His Church free from evil also. The way we can do this is to be the kind of people that Jesus would have in His Church. We are all sinners, this is true, but that does not give us the right to say that because of this we have no hope. We must each try to live the very best we know how. We should be living the Christian life. And this is the life that is really worth living. Our prayer should not only on this Palm Sunday but each day of our lives, should be, ride on o King Eternal, ride on in majesty. May you reign supreme in my heart today and always. Amen.

Let us pray.